THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

VOL. VIII., No. 21.] Registered No. M. 1304. THURSDAY SEPTEMBER 29, 1921. [PRICE: 2 As. Annual Subscription Rs. 6

CONTENTS.

A VISION OF INDIA:
To India.
By K. S. Ramaswamy Sastri, B.A., B.L. 321
GREAT THOUGHTS. 321
EVENTS OF THE WEEK. 322
LEADER:
Sannyasa and Politics. 323
SOCIAL AND RELIGIOUS:
The Bhagavad Gita. By K. S. Ramaswami Sastri, B.A., B.L., 326
MEDICAL:
Mr. Jenner the Cow-pox King or £30,000 Vaccination Scandal.
By Eliyurkar G. Subrahmanya Sarma. 327
REVIEWS:
Srimad Bhagavata.
By K. R. Ramasubba Sastri B.A., B.L. 328
"Hindi Swabodhini." Published by the Office of Hindi Pracharaka, Mylapore. 330
MISCELLANEOUS:
The Provincial Conference, Some Impressions. By Son of India. 331
CORRESPONDENCE:
Mr. Gandhi and Untouchability.—By P. S. Sivaswamy. 332

THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs. 3 only. Postage As. 13. Extra.
Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision of India.

TO INDIA.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

I have sung in my halting earlier rhymes
Her grace of decoration and of dress,
Her loveliness that doth our vision bless
With rapture sweet unknown in other climes;
Her yearly gifts which not the endless crimes.
And sins of us her children can make less.
Her lavish gifts to all through tenderness
Despite despoiling hate from early times.
Let me henceforth sing her eternal soul,
Her great achievements in act, speech and thought
Which had in space and time on earth no peer
And made her in th'eternal cosmic whole
A splendour which earth's races long have sought
As aid to Vanquish hate and greed and fear.

Great Thoughts.

He who has wealth, has friends; he who has wealth, has relations; he who has wealth is a hero among the people; he who has wealth is even a sage.

ॐ

The man of affluence is not in fact more happy than the possessor of a bare competency, unless in addition to his wealth, the end of his life be fortunate. We often see misery dwelling in the midst of splendour, whilst real happiness is found in humbler stations.

ॐ

To the tongue which bringeth thee words without reason, the answer that best beseemeth thee is—silence.

ॐ

There is no fire like passion; there is no shark like hatred; there is no snare like folly; there is no torrent like greed.

ॐ

There are three things to beware of through life; when a man is young, let him beware of his appetites; when he is middle-aged, of his passions; and when old, of covetousness, especially.

ॐ

Avoid inflicting upon others sufferings you dread for yourself. Do you fear slavery? See to it that you do not keep slaves.

ॐ

There is nothing in this world which a resolute man, who exerts himself, cannot attain.

ॐ

We are like vessels tossed on the bosom of the deep; our passions are the winds that sweep us impetuously forward; each pleasure is a rock; the whole life is a wide ocean. Reason is the pilot to guide us, but often allows itself to be led astray by the storms of pride.

ॐ

Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbour's tiles.

ॐ

As rain breaks through an ill-thatched house, passion breaks through an unreflecting mind.

ॐ

There is a great difference between one who can feel ashamed before his own soul and one who is only ashamed before his fellow-men.

ॐ

Everything that is acknowledges the blessing of existence. Shalt not thou, by a similar acknowledgment, be happy? If thou pay due attention to sounds, thou shalt hear the praise of the Creator celebrated by the whole creation.

ॐ

As a solid rock is not shaken by the wind, so wise men falter not amidst blame or praise.

Events of the Week.

The Publicity Bureau issues the following Communique.

In the *Daily Express* for Wednesday morning, September 21, there appeared a letter entitled "Afflicted Malabar" over the signature of 'A Malayalee,' which contained the following sentences :—

"The few cases alleged in the Punjab where soldiers are said to have violated the chastity of Indian womanhood are nothing when compared to the hundreds of similar occurances that are daily happening in Malabar. What a sensation was there, when people heard that the honour of Indian womanhood was outraged in the Punjab—what a wave of indignation passed throughout the whole of India!"

The allegation referred to, that women were outraged in the suppression of the Punjab disorders, has been widely spread in the form of gossip, and it also is to be found in vernacular leaflets which have been circulated in the Madras Presidency. It therefore appeared necessary again to call the attention of the public to the fact that these allegations have been thoroughly investigated and have been found to be baseless. The facts which were distorted into the rumour mentioned were stated as follows by Sir William Vincent in reply to a question by the Hon'ble Mr. Sachchidananda Sinha at a meeting of the Imperial Legislative Council held on the 16th September 1920 :—

"The allegation of indecent treatment of women is based on the statements of low class prostitutes belonging to wandering criminal tribes of Pernas and Safadahs which have settled in Amritsar for purposes of prostitution. Many of them have been convicted under the Criminal Tribes Act. Incriminating information had been received against some of them in consequence of which the police raided the house of Mussamat Pani and arrested certain Pernas and Mirasis in the act of dividing property looted from the National Bank. Many Perni prostitutes were guarding the house. All the men present were arrested and a large amount of bank property recovered. Four accused were convicted in the National Bank Murder case and sentenced to death and five others were sentenced to seven years' rigorous imprisonment for being in possession of stolen bank property. The Perni women guarding the house were taken to the Kotwali but permitted to go home in the evening on the understanding that they would appear the next day when it was decided that women should not be prosecuted. On both days these women stayed in a public lane adjoining the Kotwali where it is impossible that any public officer would dare to treat them indecently. It is common knowledge that women of this low class often embroider criminal complaints with allegations of indecency. The charges are believed to be absolutely false and groundless and have only been made out of revenge against those police officers who took a leading part in the arrest of the women's relatives and the recovery of the stolen property, and gave evidence before the Martial Law Tribunal against the accused."

More recently a similar rumour has been sent in circulation to the effect that outrages were committed on women in Bannu in the North-West Frontier Province. The fact which was so distorted in this instance is that a notorious outlaw named Zari Gul attempted to escape arrest in women's clothes and was killed in resisting arrest.

* *

Regarding the withdrawal of the Munitions Case the "Gujarati Punch" writes :—The decision of His Excellency the Viceroy to put down Sir Thomas's decision of withdrawal in the matter of the Munitions Fraud Case as irrevocable has rightly failed to satisfy the Indian public and the Indian Merchants' Chamber, Bombay has done well to express, in pointed terms, its disapproval of the same. As we said in our comments at the time, it is not the best of procedures to condemn and regard as irrevocable, in the same breath, any particular action of any member of the Government, however highly placed he may be. If a wrong judgment is arrived at by a member of the Government—a judgment which is so serious as to deserve an open condemnation—it must be reversed. Every wrong has a remedy and if Sir Thomas's action be a public wrong, it must have a remedy. The Chamber is, therefore, right to observe that "an error of judgment of this magnitude ought not to be considered as beyond remedy." The Chamber further observes that "it is dangerous in the extreme that the executive in India should be considered as possessing an authority of the Law," and we strongly believe the Government of India ought to vindicate it not merely by a verbal repudiation of the principle on which Sir Thomas Holland acted but by a reversal of that decision. Will Lord Reading do it?

* * *

Enquiries conducted on behalf of the Publicity Bureau show that the average cost of living, calculated in the same manner as by the Labour Department of Bombay, was 75% higher in Madras on August 1921 than in July 1914. This shows a slightly smaller increase in cost of living than in Bombay, where the increase for August was 80 per cent.

* * *

The Nankana case has ended in the Sesssions. A unanimous verdict of guilty has been brought against Mahant Narayan Das and all the other accused except ten who are given the benefit of doubt. Judgment is to be delivered in the first week of October.

* * *

Mr. P. M. Bapat of Poona has issued a pamphlet suggesting the change of the Congress creed from "The attainment of Swarajya by India by all peaceful and legitimate means," into, "The aim of the Indian National Congress is to help in (to work for) the attainment of Swatantra Swarajya by India by all peaceful and legitimate means."

* * *

A Reuter Message says :--Sir Sankaran Nair will leave for India on November 18th after resigning the membership of the Council of India. His decision does not relate to any question of public policy but is connected with literary work he comtemplates.

Mr. Bhupendra Nath Basu will go to India in November and it is not expected that he will return to the Council. The other Indian member Sahibzada Aftab Ahmed Khan has already left for India on short leave preparatory to rejoining the Students' Committee when it assembles in India in November.

* * *

In pursuance of the undertaking given by the Government during the budget debate in March last they have directed that the post of Joint Registrar of Co-operative Societies created in G. O. No. 2234, Revenue (Special), dated the 16th December 1920 be abolished with effect from 18th March. M. R. Ry. Rao Bahadur A. Vedachala Ayyar Avargal assumed charged of the office of Registrar of Co-operative Societies.

They have now sanctioned the creation of a post of Personal Assistant to the Registrar and have approved the appointment of M. R. Ry. K. Deivasikhamani Mudaliyar Avergal, Assistant Registrar of Co-operative Societies, Chingleput Section, as Personal Assistant.

* * *

According to the "A. B. Patrika", the Prince of Wales is taking in his ship eleven black cats which are believed to ensure good luck. His Royal Highness, as is reported, also takes care, when travelling in a motor car, to have a spider in it, this creature being considered to be of good omen.—This is Western enlightenment and not Eastern superstition.

The Hindu Message

Sannyasa and Politics.

Our readers might have followed the correspondence carried on in our columns for some time past on this subject. The controversy arose from the fact that Swami Bharati Krishna Tirthji, the disciple of Swami Trivikrama Tirthji who is acknowledged as the spiritual head of the Dwaraka Mutt by the spiritual heads of both the Govardhana Mutt and the Sringeri Mutt, has gone out of the usual beaten track by attending political gatherings in several parts of the country and by participating in their deliberations. Several so-called Sanyasis participate now-a-days in political meetings but nobody pays any attention to them. But when one who claims to be the spiritual Head of one of the four centres of spiritual influence does so, the subject assumes an aspect which cannot be ignored. Before proceeding further let us see who this Swami Bharati Krishna Tirthji is. We are not concerned with his *purvasrama* antecedents though our correspondents seem to think that those who know his vagaries while he was known in South India as Venkataramana Sarasvati would not expect him to behave otherwise even though he is now a Sanyasi. Suffice it for us to know that after his chequered life in South India he went to the North and became the disciple of Swami Trivikrama Tirthji.

It is a fact known to all Hindus that the original Sri Sankaracharya established four Mutts or centres of spiritual influence in the four directions of India—North, East, West and South—at Badarika, Puri, Dvaraka and Sringeri, for the preservation of Varnashrama, for the strengthening of Sanatan Dharma and for the threefold prosperity of the Aryan nation. Of these four Mutts, the Badarika Mutt or what is now generally known as the Joshi Mutt in the Northern quarter is in a dilapidated condition for the past four hundred years and the Mutt premises and the temple-buildings therein are all in a state of ruin, the whole place being turned into a dense forest. The work of restoration of this Mutt is undertaken by the Bharata Dharma Mahamandal of Benares. The Puri or Govardhan Mutt and the Sringeri Mutt are in good flourishing condition. The Dvaraka Mutt also was in a very good state till so recently as 1916 when the then occupant of the Gadi Sri Madhava Tirthji departed from this world without naming a successor. Immediately after this event the Baroda Durbar, in whose jurisdiction the Dvaraka Mutt is situated, invited the public concerned to select a fit successor. The local Brahmana sabha which has always had a voice in the selection, along with the religious bodies and authorities concerned, nominated Swami Trivikram Tirthji for the post but strange to say the Baroda Durbar in utter disregard of the general public opinion it had itself invited, did not approve of this selection but nominated one Swami Shantyanand who it is stated is "rather heterodox in his views and practices." Further the selection of Swami Trivikrama Tirthji as the spiritual head of the Dwaraka Mutt was approved of by the Swamiji of the Govardhana Mutt—the oldest of the existing four Sankaracharyas—who personally installed him on the Gaddi. This spiritual headship of Swami Trivikram Tirthji has been acknowledged by His Holiness of Sringeri also who in a special Srimukha granted to Sri Trivikrama Tirtha Swami says:—

विज्ञाय भवतः श्रीमत्पश्चिमाम्नायद्वारिकापीठमधिष्ठितानां श्रीमन्माधवतीर्थस्वामिनां शिष्यपरंपरागतान् तदनु तत्पीठाधिपतित्वेन तद्देशीयैः आस्तिकमहाजनैः पण्डितैश्च सामोदमनुमोदितान् किंच श्रीमद्भगवत्पादाचार्यपरिकल्पितपूर्वाम्नायपीठमलंकुर्वद्भिः श्रीमन्मधुसूदनतीर्थस्वामिभिः यथासंप्रदायं पश्चिमाम्नायपीठे तत्पीठाधिपतित्वेन अनुगृह्य अभिषेचितांश्च महानानन्दः समजनि ....यथासंभवं विद्याविनयविवेकादिभिः सदाचारैश्च संपन्ना भवन्तः श्रीमत्पश्चिमाम्नायसांज्ञिकं श्रीद्वारिकापठिमधितिष्ठन्तो यथानिर्देशमाचार्यभगवत्पादानामाचरन्त्वाश्रमधर्मान् पीठधर्मांश्चेति सादरमाशास्महे ।

यथाभ्यर्थनं भवतां पूजार्थं श्रीशारदाचन्द्रचूडादयो मूर्तयः उपभोगार्थं च द्वारिकापीठमधितिष्ठतां भवतां छत्रचामराद्यास्थानचिह्नानि चेतः संस्थानतः अनुगृहीताः ; उपयुज्यतां च यथानियमं यथाशास्त्रं यथासंप्रदायमित्याशास्यते इति शिवम् ।

Further in a special Srimukha addressed to (अस्मदत्यन्तप्रियतमान्तेवासिष्वासेतुसीताचलान्तर्गतेषुब्रह्मक्षत्रादिचातुर्वर्ण्येषु महाजनेषु) all the disciples throughout the country, His Holiness of Sringeri says:—निरन्तरं निरन्तरायं प्रचलिते श्रीमदाचार्यभगवत्पादीयानुशासने कालबाहुल्यात् दुरदृष्टवशाच्च लोकानां परिदृश्यते किल शैथिल्यमनुपदम् श्रीमदाचार्यपरिकल्पितानां पीठानां प्रभावः किल कलेरेषः यन्महदाश्चर्यं उद्वेगस्थानं च, शायने किलैतद्वैचित्र्यं यन्नातिदवीयसा कालेनैवास्मत्पीठेष्वन्यतमस्य पश्चिमाम्नायसंज्ञकस्य द्वारिकामठस्याचार्याः श्रीमन्माधव-

तीर्थस्वामिनः अकृत्वा कंचन शिष्यं स्वस्थानस्य कायिक-वाचिकमानसिकादिकरणत्रय साधनेनापि सहसा ब्रह्मभावं गता इति तदनु पीठाधिपतित्वेन तद्देशीयमहाराजेन कश्चिद्ब्राह्मणो नियुक्त इति केनचित्तन्मठीयपूर्वाधिकारिणा अन्यः कश्चिद्ब्राह्मणो नियुक्त इति यथा शास्त्रं यथासंप्रदायं "तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठ" मित्यादिश्रुत्यर्थमनुसंदधानैः तद्देशकृतवासैरसंख्याकैर्ब्राह्मणैः परीक्ष्य विद्याविनयविवेकादींच्छमदमादिविशेषगुणांश्च उद्वीक्ष्य श्रीमाधवतीर्थस्वामिनां शिष्यपरंपरांतर्गतत्वरूपं विशेषं निश्चित्य भाजनं श्रीमदाचार्यस्थानस्य त्रिविक्रमतीर्थस्वामिनः द्वारिकापीठाधिपतित्वेन नियोजिताः किंचाश्रमश्रेष्ठैः श्रीमदाचार्यपरिकल्पितपूर्वाम्नायमठाधिष्ठातृभिः श्रीमधुसूदनतीर्थस्वामिभिः कारयित्वा च पश्चिमाम्नायपीठे पट्टाभिषेके श्रीमत्त्रिविक्रमतीर्थस्वामिन एव धर्मरक्षणे सदुपदेशे च शिष्याणां आचार्यभगवत्पादस्थाने अधिकारिण इति च विनैव भिन्नाभिप्रायमनुमोदिता इति च। स्थितेष्वेवं अनादृत्याचार्यपीठस्यानुरूपान्विद्याविनयविवेकादिसंपन्नान्बहुभिर्विद्वत्प्रमुखैः आदृतांश्च श्रीमत्त्रिविक्रमतीर्थस्वामिनः अवशीकृत्य तेषां यावत्परंपरागतं श्रीदेवपूजादि साधनं विवदन्ते केचन स्वप्रयोजनाकांक्षिणः केचन कमप्यात्मनोभिनिवेशमुरीकृत्येति। मन्यामहे वयं सन्मत-सदाचार-परिपालनायैव श्रीमदाचार्य-भगवत्पादपरिकल्पितानि स्थानान्यधितिष्ठद्भिराचार्यैः सम्यक्परीक्ष्य गुणान्विद्याविनयविवेकादीन् स्वयं यदि नाभिषिच्यते स्वस्थानाय यः कश्चित् अथवा न निर्दिश्यते च कश्चन योग्यो विनयो वाज्ञात्रेण वा तदा उपरिष्टात्प्रदर्शितश्रुत्यर्थमनुसृत्य तत्तद्देशस्थिताशिष्यवरैरेव परीक्ष्य गुरुत्वेन भाविता एव श्रीमदाचार्यस्थाने स्थित्वा यथानियोगं सन्मतप्रचारणे तत्परिपालने च प्रभवः स्युर्नान्यथा प्रकृते यदीमे त्रिविक्रमतीर्थस्वामिनः तद्देशीयैः पण्डितैः महद्भिश्चानुमोदिताः त एव श्रीमदाचार्यस्थाने पश्चिमाम्नायपीठे श्रीमदाचार्यपदमधिरोढुं निर्वोढुँ च निदेशं श्रीमदाचार्य-भगवत्पादानामर्हतमा इति। विज्ञाय धर्मसूक्ष्मं विदित्वा च प्राबल्यं पापीयसः कलेः यथावकाशमालोच्य धर्मलोपं यथायोग्यं आरचयन्तु भवन्तो विनेयवरा इत्याशास्यते॥

Accordingly Swami Trivikrama Tirthji has been recognised as the Spiritual Head of the Western Peetha by several Indian Chiefs such as the Maharajas of Darbhanga, Kashmir, Navnagar, Benares, Idar and Rajkot, by the prominent Religious associations of the land, such as the Bharata Dharma Mahamandal and by several eminent Pandits and Scholars throughout the length and breadth of the country. The Pandits of Benares have also issued a special circular approving of this selection and disapproving of the other choice in rather strong terms. They say:—परस्तात् कतिचिद्दिनानन्तरं पश्चैरनतिदीर्घदर्शिभिर्डाकोरस्थाने ब्रह्मीभूतस्वामिनां धनादिजिघृक्षोद्देशेन काचिदपरा व्यक्तिर्यथेच्छं सन्यासं ग्राहयित्वा स्वेच्छामात्रप्रमाणैरभिषिक्ताः परन्तु शास्त्रगन्धानभिज्ञस्याचार्यपदमजागलस्तनन्यायाद्बाहमिति न तल्लोकसम्मतम्।

अतो लोकशास्त्रव्यवहारमठाम्नायादिसकलप्रमाणप्रकारानुगुणतया श्री १० = माधवतीर्थस्वामिप्रशिष्याः श्रीशारदामठ एव श्रीगोवर्धनमठाधीशैस्तपोविद्यालोकपूजादिसम्पन्नैर्विद्यमानशङ्कराचार्येषु ज्येष्ठैरनेकराजमहाराजप्रजाविद्वद्वर्गमताकलनपूर्वमभिषिक्ताः श्री १० = त्रिविक्रमतीर्थस्वामिन एव श्रीपश्चिमाम्नायशारदापीठाधीश्वरा इति सम्मनुते—

We have dwelt on this point at such great length to show that Swami Trivikrama Tirthji, the Guru of Swami Bharati Krishna Tirthji, is no upstart but is the recognised head of the sacred Dvaraka Mutt. When in 1920 Swami Trivikrama Trithji fell ill he found it necessary to authorise his Sishya Sri Bharati Krishna Tirtha to carry on the work of the Mutt on his behalf. His Holiness says:—

(Benedictions.) As this (our) body is, at present, in the grip of disease, the work of propagating Dharma in the appropriate manner has consequently fallen slack. And so, by this Letter of Authority, you are empowered—until we recover our health—to carry on the Dharmic propaganda over the whole territory under the jurisdiction of the Sharada Peeth, performing at the same time, in the prescribed manner, the Pooja of the Guru Paduka and other moortis of the celestials. And it is also hoped that you will give complete satisfaction to the devotees of the Sharada Peeth by—vigilantly and, with a judicious sense of proportion—utilising their offerings (money etc.) on Bhiksha, travelling, Dharmic publications, the necessary expenditure on the Vidyalaya, the Dharmalaya, the Anathalaya, the Oushadhalaya, the Rugnalaya, the Pustakalaya (The College, Chapel, Orphanage, Dispensary, Hospital, Library) and other institutions of the Sharada Peeth and the renovation of the (now) dilapidated Sharada Mutt. This seal was affixed at Prabhaspatan on Saturday Samvat 1976 Chaitra Suddha 8th (27th March 1920.)

This Letter of Authority is confirmed by another dated 20th December 1920. In this His Holiness says:—

Our body was in the grip of disease; and the manner in which our Patta Sishya (Successor Designate) Swami Shri Bharati Krishna Teerth discharged his duties during that period has delighted us. From actual experience we have realised this and those high qualifications of learning and character which had induced us to initiate him and nominate him as our Pattasishya.

In greater tranquility we now desire to place before the public, as lies in our power, the fruits of our study, austerity and meditation in the shape of books and to serve the public in this way. Hence we empower him to discharge all the functions of Acharya with our full authority, such as the diffusion of Dharmic knowledge amongst the people within the whole jurisdiction of the Sharada Peeth, the acceptance of offerings (money, etc.,) and so on. And we bestow our choicest benedictions on him for his success therein. Henceforth he is the sole administrator of the affairs of the Peeth and will sign for us as our Patta Sishya and with all the powers of Acharya to the same extent as ourselves. Prabhas Math too will be under his control. We will (of course) render to him our personal succour, in case of any contingency wherein he may seek it. We, on our part, will be touring, according to our convenience, in the domains of the Peeth and, in case we require his persence with us at any time, we will call upon him to join us. For the rest, he will tour and carry on the administration of the Peeth, in perfect independence. At the beginning of each chaturmasya, however, he will keep us fully informed of his activities of the year.

Two months hence *i.e.*, on the 27th of February 1921, His Holiness Swami Trivikrama Tirthji it appears renounced the Gadi and duly installed at Jasdan his Patta Sishya Swami Bharati Krishna Tirthji as the Sankaracharya of the Sarada Peetha of Western India in the presence and with the enthusiastic support of the Jasdan public. When the installation ceremony was over "the retired Shankaracharya made a short and sweet speech narrating * * * * * the reasons which had impelled him to accept the office of Shankaracharya inspite of his innate dislike for things wordly. * * * * But the Swami while accepting the office had made it clear to his supporters that he would not continue to be Shankaracharya after he could find a disciple

(Shishya) whom he considered to be in all respects fit to occupy the Gadi and who could be relied upon to lead as Acharya the ideal life of renunciation enjoined upon a Sanyasi by the Shastras and thus could re-establish for the Sharada Peeth of Western India the traditions and idealism of the Shankara School of Hindu Religion. * * * After conducting the Sharada Peeth on the idealistic lines as best he could for more than three years, he had to-day, true to his ideal, renounced the Peeth in favour of his Shishya the new Shankaracharya, Swami Shri Bharati Krishna Teerth."

It will be thus clear to our readers that Swami Bharati Krishna Tirthji is the duly installed successor of Swami Trivikrama Tirthji in the Gadi of the Dwaraka Mutt and not "a Hindu who calls himself as Sankaracharya" as the Press communique announcing his arrest informed us. It is hence very unfortunate that the Director of Information should have intervened in a case which is *sub-judice* and published his uncalled for and insulting remarks *viz.*, "A statement has appeared in the papers that Shri Shankaracharya of Sharada Peeth has been arrested in connection with the prosecutions instituted by Government against certain speakers at the All-India Khilafat Conference. The individual actually arrested is one Venkataraman alias Bharati Krishna Tirthji who has assumed the above title." In the face of the facts narrated above it is clearly wrong to say that he has *assumed* the title and this statement is distinctly calculated to prejudice the accused person in the impending trial and we trust that the Director of Information is as amenable to law as others and he would withdraw his unjust and uncalled for remarks and apologise for the same.

Let us now see whether, holding such a high and sacred position as the Head of one of the four centres of spiritual influence Swami Bharati Krishna Tirthji was justified in making an innovation from the accepted canons of conduct by attending and participating in political Congresses and Conferences. Attendance at Khilafat Conferences and National Congresses are certainly not among the prescribed duties of Shankaracharyas who are bound by the strict letter of the law of their office to adhere to the duties which long-established tradition has attached to it. This adherence to *paramparagata sampradaya*—long-established tradition—should be religiously and scrupulously observed without even the slightest deviation if the dignity of the office is to be kept unimpaired. The religious veneration of the Hindus centre round principles and not persons and hence any the least violation of the acknowledged rubric (vyavastha) brings in its train complete loss of prestige and position. Similarly in the present instance when Swami Trivikrama Tirthji heard of this violation of *sampradaya* on the part of his disciple, His Holiness wrote to the Secretary of the Bharata Dharma Mahamandal as follows:—"That I entrusted my disciple Swami Bharati Krishna Tirtha with the responsibility of the Gadi was due to no other reason than that I did so for the sole cause of my being extremely ill......I did not assign to him this position that he might eventually take part in politics. He should not in my opinion, have mixed in party politics. There is no one but has a wish that his country may improve and his people be free. If the King be a righteous soul then verily has the Lord said "I am king among men." In the king steadfastly devoted to his own duties reside Indra and other gods and consequently the relation of Sanatan Dharma to politics must needs be very close. But the parliamentary system which is being introduced into India is based on the politics of the West. It is its principle that like temporal heads the spiritual heads must not take part in any case in party politics. The Gadis of the four Sankaracharyas in the four quarters of India are unique spiritual centres, the heads of which should keep their dignity secure." His Holiness Sri Sankaracharya of the Govardhana Mutt also says that His Holiness never recognised Swami Bharati Krishna Tirth as the Sankaracharya of Sarada Peeth, that His Holiness never gave him consent to mix in party politics of the national or any other party, and "that His Holiness thinks that the parliamentary system of Government of the West is now gradually being introduced into the country and as the four Gadis of Sankaracharya are recognised spiritual centres of Hinduism in the four corners of India, the Heads of these four Peethas like the temporal Heads should not in any way meddle with party politics. The Dharmacharyas *i.e.*, spiritual Heads should always remain above party politics to preserve the dignity of the Gadi." The Head of the Sringeri Mutt also, in reply to the edict issued by His Holiness of Govardhana Mutt when he found that some were taking advantage of the present political situation of the country and meddling with party politics in the name of the Order, signifies his unqualified approval to each and every item of His Holiness's impressions and suggestions contained in the said edict and further commands his agent "to communicate to Sri Bharata Dharma Mahamandal

his firm conviction that the followers of Sri Sankara Bhagavatpadacharya are at full liberty to take every possible step against the Sannyasis who transgress their asramadharmas and thereby render themselves incompetent to remain in that sacred Asrama."

Under the circumstances we can safely assert that Swami Bharati Krishna Tirthji though duly installed therein by his Guru, is not acknowledged as the Head of the Dvaraka Mutt by the Sannyasis of Govardhana Mutt and Sringeri Mutt and that both these Swamijis, as also his own Guru Swami Trivikrama Tirthji consider him to have transgressed the limits of his Order, the consequences of which he will have himself to reap without anybody feeling the least pang on that account. The Order of Sannyasa is not only the highest but also the most rigorous of all the Orders and one can never be too careful to preserve it. The least violation of its laws brings untold disaster both here and hereafter and the Order always commands universal respect simply because of its members' scrupulous observance of the extremely hard and rigorous laws. Such being the case it is just in the fitness of things that those who are recognised as the leaders of that Order should act as exemplars in observing the regular sampradayas and shine as beacon lights for the guidance of others leading them on to higher and yet higher spiritual planes ignoring altogether politics and other things mundane.

Social and Religious.

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswamy Sastri B. A, B. L.
(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA VIII.

(continued.)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

I am easy of attainment, O Partha! to that ever-steadfast yogi who remembers me always with a mind not turned to anything else.

NOTES

1. Sri Madhusoodhana says that here the Lord holds out a hope of His grace to the devotee who is not able to leave the body of his own will by yoga and through the Sushumna Nadi.

2. Sri Ramanujacharya says that after expounding the two classes of devotees—those who seek ऐश्वर्य and those who seek कैवल्य—the Lord now proceeds to describe the third class of devotees—the *jnanis*.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

Having attained Me, the high-souled ones who have thus attained the highest realisation—do not have rebirth which is the home of pain and which is ephemeral.

NOTES

1. Sri Sankaracharya says that the realisation stated here is *Moksha*. Sri Nilakanta Says that it refers to those who reach Brahma Loka and who attain Moksha when Brahma attains it. Sri Dhanapathi criticises this view as it conflicts with the next verse.

2. Sri Ramanujacharya says that this verse and the following verses teach the non-return (अपुनरावर्तन) of the *jnani* and the कैवल्यार्थि and the return (पुनरावर्तन) of the ऐश्वर्यार्थि.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

All the worlds, O Arjuna! including the world of Brahma, are subject to the law of returning; but after, attaining Me, O son of Kunti! there is no rebirth.

NOTES

1. Sri Nilakanta and Sri Madhusoodana says that of those who go to Brahma Loka, those who go there as the result of *Daharn Vidya* and perfect their jnana there attain Moksha along with Brahma, whereas those who go there as the result of *Panchagni Vidya* return.

2. Sri Ramannjacharya says that this verse shows the difference of destiny between those who attain ऐश्वर्य and those who attain भगवान्.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

They know day and night, who knows the day of Brahma which endures for a thousand *yugas* and the night of Brahma which endures for a thousand yugas.

NOTES

1. Why are the Brahma Loka and the subordinate worlds subject to the law of return? Because they are conditioned by time and space and causation. The speeding of souls from plane to plane and from birth to birth under these conditioning factors and under the pressure of *karmas* is inevitable. Only the Supreme who is above these conditioning categories and who is *Sachidananda* can give us perfect and infinite and eternal bliss.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

At the commencement of Brahma's day, all manifestations proceeds from the unmanifested state; at the commencement of Brahma's night, they merge in the same which is known as the unmanifested.

NOTES

1. व्यक्तयः means the sum total of embodiments. Sri Ramanujacharya well describes it thus: त्रैलोक्यान्तर्वर्तिन्यो देहेन्द्रियभोग्यभोगस्थानरूपाः ।

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
राञ्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

The very same sumtotal beings, being again and again, merge involuntarily, O Partha! (into the unmanifested) at the approach of night and remanifest themselves at the approach of day.

NOTES

1. This is the result of karma caused by *Avidya*. The effects remain as long as the cause remain. But for such causation, there would be effect without cause and cause without act. Here is the scope of Scripture. It helps beings to conquer Avidya by Vidya and attain Self-realisation.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

But beyond this unmanifested there is that uncognisable Eternal God who is not destroyed during the destruction of all beings.

NOTES

1. The Kathopanishad says: —

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्नपरं किंचित्सा काष्ठा सा परागतिः ॥

2. He is the Lord of the primal source of all manifestations (call this by any name you like—Prakriti, Avidya, Maya). मायां तु प्रकृतिं विद्यान्मायिनं परमेश्वरम् ।

Medical.

Mr. Jenner the Cow=pox King

OR

£ 30,000 Vaccination Scandal.

By Eliyurkar G. SUBRAHMANYA SARMA.

Reference was made to this great man in the issue of the 28th July in the course of an article, by Mr. S. P. Venkatesa Iyer, on Doctors as men of Science. It will be interesting to know how Mr. Edward Jenner M.D. became the father of vaccination muddle in England and how this came to be considered an unparalleled remedy for small-pox and lastly how it secured so many thousands of followers in the world. Once the history of this theory is well understood, the readers will be in a position to judge for themselves the strength of the scientific basis claimed for this theory by the followers of the Western medical science.

Generations before Mr. Jenner was born, small-pox as a disease existed all over the world and it was believed then that everybody must have small-pox before they died as it is now-a-days "regarded in the case of children's diseases." In the latter case we know perfectly well that superstitious mothers even in these days "fancy that their children must have all their infantile ailments such as measles and chicken-pox and scarlet fever and whooping cough and the like in succession and feel delighted when they had had and got over them." This in course of time led to the system of inoculation by which every child was given small-pox so that it may get over it or do with it; and people from distant places were seen wending their way to localities which had contracted small-pox, with their children and placing them by the bed-side of the small-pox patient in order that they might contract the disease themselves and be free from the wretched infantile ailments.

This mode of inoculation was followed by another method. In 1721 Lady Wortley Montague imported this new method of inoculation from Turkey where she had been with her husband—an ambassador in the Ottoman court—into England. By this new method as soon as a child was born, it was handed over to an old woman who "took some virns from a mild form small-pox and inoculated it into the child's arm. It had the small-pox under favourable conditions and there was they supposed an end of the whole thing." This idea caught hold of every one like a wild fire throughout the country. The whole population from the king downwards in the country followed the system. This system of inoculation continued for over 80 years and there was no fall in the number of small-pox patients. On the other hand it was considered that the system helped the spread of small-pox in the country and the deaths from it began to swell like anything. This was the situation in the country and the Doctors were quite at a loss to know as to what to do to combat with this fell-disease. It was at this moment Mr. Jenner came into the field with his new theory that "if a person takes cow-pox from the cow he will never have small-pox."

He maintained that cow-pox was the small-pox of the cow and that it was not infectious. He also said that "there are no dangerous results as there are with inoculation to be anticipated." One who had cow-pox will never have small-pox afterwards. He caught this idea from the most innocent illiterate and *unscientific* youngsters—the dairy maids in Gloucestershire. He was not aware that these dairy-maids were in possession of the cow-pox theory from a very remote time. But he claimed to himself the originality of this theory. He wanted, at any cost, to gain popularity and therefore caught hold of the idea that cow-pox was only a modified form of small-pox. He came in possession with this quackery about one hundred years ago and wrote at once a paper upon this "wonderful legend of the Gloucestershire dairy-maids." Since then medical men have been trying to find a scientific basis for this theory of Mr. Jenner. They are yet to discover the same.

What was the result? It was the time when "the medical men were ready to believe anything with regard to small-pox, ready to accept that was offered to them in their dilemma and the consequence was that they took Mr. Jenner at his words." For it must be remembered that scarcely was there any medical man in those times who had ever heard of a cow-pox. Mr. Jenner also was equal to the occassion and he came out boldly to declare that "a person once inoculated with cow-pox is ever afterwards protected against small-pox. As a reward for this extraordinary discovery he was given a grant of £ 30,000 by the people of the country, for his bold lie which is now claimed to be of a very high scientific value.

This was not all. Mr. Jenner was soon flooded with questions from all quarters as to the efficacy of his theory. Men who had had cow-pox also contracted small-pox. Mr. Jenner was then bewildered as to how best he could escape from this insecure position. It was not long before he expounded a new theory. And that theory was that even in cow-pox there existed two varieties. One the genuine and the other spurious. He explained that those, who contracted small-pox, even after inoculating themselves with cow-pox, were vaccinated with the spurious cow-pox. But those who had been vaccinated and have not had small-pox were vaccinated with the genuine one. Thus he escaped his first dilemma. He had now to find out the genuine cow-pox from the spurious one. He evaded this question by saying that he was in possession of two plates the one representing the genuine cow-pox and the other the spurious one which he said was in the hands of his printers and would be coming out in a short time and claimed that with those plates he would be able to show clearly the distinction between the two cow-poxes—genuine and spurious. Did those plates ever come out at all and see the light of day? Mr. Jenner alone could say. Had they ever entered the printers' office they would surely have come out.

Then came the second stage of his innovations. Though he had escaped for the time being he was at his wits' end to know what to do. At this stage he one day entered a cow-shed "where he saw a cow with a peculiar kind of eruption upon it. Some dirty fellows had been attending to grease upon horses' heels" and they had straightaway milked cows

without washing their hands and so produced that delightful variety of vaccine which is called "Horse grease cow-pox." Now he exclaimed that this was the source of cow-pox which he latterly declared as "the true and genuine life-preserving fluid." He wrote his second paper upon the virtues of the Horse grease cow-pox. The medical men at once began to raise a big hue and cry and the parents of children were staggered at the idea of the Horse grease. Ran now Dr. Pearson to Mr. Jenner and exclaimed "for God's sake take the Horse out or you will damn the whole business."

Now Jenner was in very straitened circumstances and wanted to make up his fortune by appeasing the public. He wrote his third paper and decided to take the Horse out of his second paper. This was a very short one. But it contained no reference to the life-preserving fluid. Nor was there any mention of the Horse grease cow-pox in it. Though he was still left with the problem of finding out the genuine cow-pox yet he maintained that they must be sure to have the genuine variety.

When he wrote his fourth paper, the horse grease theory had completely gone out of it and he was now driven to desperation. He now fell back upon the spontaneous cow-pox saying that "that was the remedy for small-pox though he had declared previously it was absolutely useless, in preventing the disease." This was the final or the concluding paper which Mr. Jenner contributed to the world of medical science.

"It is this spontaneous cow-pox—this which was denounced by Edward Jenner; this which was scouted by the so-called inventor himself as absolutely useless in protecting against small-pox: this is the stuff that is being used to-day under the name of Calf lymph" and before which the medical profession is bowing whilst professing to follow in the footsteps of Mr. Jenner.

This is in short the source for the vaccination theory which claims all the science to itself. That the whole thing is extremely absurd could be shown from the words of Mr. Jenner himself. He said that "cow-pox does not prevent small-pox. It is small-pox." According to this theory when a certain man gets himself vaccinated it means that he is literally small-poxing himself. Secondly, Mr. Jenner said that "a person once vaccinated was protected for ever from small-pox," and that "re-vaccination would rob his discovery of half its virtues." The pro-vaccinists now had cast to the winds the theory of Jenner. They now insist upon vaccination, first, then re-vaccination, re-re-vaccination and re-re-re-vaccination and thus go on without any limit for this vaccination. It is hardly reconcilable how a re-vaccination would protect from small-pox if the first vaccination failed. The very theory of re-vaccination is enough to condemn the whole theory of vaccination.

It is an insult to common sense, to assert as a medical man that the vaccination theory is a scientific one when in truth the reverse of it is the fact. It is "superstitious in its origin, unscientific in theory and practice and useless and dangerous in its character" whilst the vaccination acts are degrading in their influences, demoralising in their tendencies, cruel and unjust in their enactments, and an interference with parental responsibility and liberty such as ought not to be tolerated in a country" "which has boasted of her civil and religious freedom for generations past."

It is often declared also that vaccination is a medical question, which a medical man alone will be able to understand its true import and that they alone are therefore entitled to speak on the subject. But in fact the contrary is the case. From what was said above it could not least bear the semblance of science. Any non-medical man with a little bit of common-sense will be able to understand the theory of Mr. Jenner and could at once arrive at the non-scientific basis of this theory. But if you rely upon the statistics rather than upon its medical aspects—which is exactly the thing that the medical men take you to—the medical aspect of the question falls to the ground. How will it be purely a medical question then? If the theory of vaccination is based upon scientific knowledge alone why then their recourse to the legislature to enforce it upon the public. The fact that a medical prescription is forced upon an unwilling people against their will and conscience by an act of the parliament renders it not a medical question but a social question, over which every citizen, every parent has got a right to declare an opinion. Whatever medical men might come forward to say to justify their actions, as a father, every citizen in the country is perfectly justified to make the matter a public one and denounce it as heartily as they could."

If no medical man in the country whether here or elsewhere could gaurantee to a successful result, what right have they to seek the legislature to enforce it upon the population? There is no question of majorities in it. It is a question of right or wrong. If the medical profession could not prove that vaccination would accomplish what it was declared it would accomplish when the operation was made into law, that law has no right to exist in the statute book. It ought not to have the support of the people. It must go away. The law should be repealed.

In the words of Mr. Ernest Mecormick the result that is claimed for vaccination is absolutely worthless. "Taking three periods from 1847 to 1853, 1853-1867 and 1867-1878 periods respectively of voluntary, obligatory and compulsory vaccination we find the deaths per million under one year from syphilis to be respectively 564, 1206 and 1738. For Scrofula the corresponding figures were 351, 611 and 908. This is one of the many results of vaccination.

What then after all small-pox over which alone, out of the many thousands of diseases that prey upon the unprotected human beings, the medical profession concern themselves more than anything else and seek the aid of Law to enforce their superstitions on the credulous public, has done to be scouted out thus in preference to many other worst diseases that prey upon the people. In their enthusiasm for claiming such wonderful powers for their vaccination theory against small-pox they have left out everything out of their consideration—even of the sanitary aspect of the question. In fact like all other diseases small-pox is also a filth disease and there are thousands of sanitary defects that account for this serious condition which these men forget to the utter disappointment of all, themselves, the patient and the public.

Apart from this sanitary aspect there is the question of segregation otherwise called the isolation. As soon as children are said to have contracted small-pox they are at once removed to the Epidemic Hospital, such as the one that is located in Krishnampet, near Triplicane, Madras, and thus they are isolated from the rest of the people. Thus the spread of the Epidemic is said to have been averted. Is it isolation after all? No. It is in fact congregation and the patient are packed up in those Hospital wards, whose sanitary condition could well be realised from a casual visit to the above mentioned Krishnampet Epidemic Diseases Hospital in Madras. And this is sanitation. And these are the people who speak of sanitary principles. It is doubtful whether they know what sanitation is at all? It is a pity that the health of the city is sacrificed in the name of sanitation and much of the people's money is squandered or wasted.

Reviews.

"Srimad Bhagavata" A true translation in English of the Eleventh Skandah of "Srimad Bhagavata" By K. R. Ramasubba Sastri B.A., B.L. Second Judge, of Kottayam, Travancore.

We are happy to announce that a true translation in English of the Eleventh Skandha of "Srimad Bhagavata" has been brought out by Mr. K. R. Ramasubba Sastri B.A., B.L. Second Judge of Kottayam in the Travancore State. He comes of a noble family of renowned Sanskrit scholars in the village of Kadayam in the Tinnevelly District. How has the learned translator preserved the noble and excellent traits of his family may be gleaned from a perusal of the excellent translation in English of the Eleventh Skandha of the famous and immortal Srimad Bhagavata. It is well known that "Bhagavata" is one of the most sacred books

of the "Hindu Religion" and in fact a section of the Hindus consider it to be even above the holy Vedas. It is not without justification. The religious tenets, both in their practical and philosophical aspects expounded in the Vedas are more clearly and beautifully explained in the "Bhagavata" and it is but natural and reasonable that it should be held in the highest reverence, as it forms the key, as it were, to the Vedas. Of the Twelve Skandhas into which the sacred Bhagavata is divided the Tenth Skandha is held in high estimation as it contains the wonderful deeds of the Blessed Bhagavan in the guise of the marvellous boy "Sri Krishna". But the importance of the Eleventh Skandha is unique. The Tenth Skandha captivates even the minds of the ordinary folk from the philosophically minded downwards. But this eleventh Skandha contains in a nut-shell, as it were, the highest philosophical teaching of the Vedas and its invariable concommittant the "Upasana" or "Bhakti" and its methods. Men who are religiously minded and who are versed in Sanskrit may not feel the necessity for a translation, but the learned translator has in view not such men; but those who do not know Sanskrit and who are inclined to have a knowledge of their own religious principles. Even those who are imbued with the views of the atheistic school of the West may find from the translation that after all the philosophical religion of the Hindus is not at all a thing depending on blind faith though, faith plays an important part in strengthening the rational view as understood from the Vedas. The translator Mr. K. R. Ramasubba Sastrigal has a complete and thorough grasp of the Advaita Vedanta School to which he belongs. At the end of the book he has appended two articles of his in "Hindu Religion" where he has elaborately dealt with the fundamental basis on which the hoary Aryan Religion rests, which will certainly go a great way in helping to understand the original text as reflected in the translation. The learned author has taken much pains to couch his translation in as plain and simple a language as possible. He has not spared any elaborate explanation where the text requires such a one. In short we heartily welcome this beautiful and excellent translation especially at this time when many of our Western educated brethren have slowly begun to recover their self-conscience.

The eleventh Skandha contains the excellent teachings of the Blessed Bhagavan to his devout disciple Uddhava at the time of his resolve to leave Dwaraka and ascend to Heaven his abode. Sometime after the battle of Kurukshetra, Sri Krishna himself inwardly wanted to lighten the burden of the Earth still more by destroying his own race the Yadavas. As matters would have it the unmannerly behaviour of the Yadavas towards the Rishis brought on the whole race their curse that they shall be destroyed completely in a fratricidal fight. Hearing this Sri Krishna ordained that all of them should leave Dwaraka and go to the Sacred lake Prabhasa as the town will be submerged in the ocean within seven days. All are preparing to leave the place when Vasudeva meets the Rishi Narada and learns the truth that his son Sri Krishna is not a mortal but the blessed Bhagavan himself in the guise of his son. In the meanwhile the blessed disciple Uddhava meekly approaches the Lord and entreats him to teach the sacred knowledge so that he may have no chance of forgetting the Lord even for a minute. The Lord readily teaches him the highest knowledge and finally asks him to take his abode in the holy "Badarikasrama" and spend his days in devotion to the Lord. This is the subject-matter taught in this eleventh Skandha.

As we said before the learned translator gives full explanations where necessary. For instance when explaining the passage "भयं द्वितीयाभिनिवेशतः स्यात्" (Bhag XI. ii. 37) the author considers it "necessary here to give a few cardinal points of Hindu philosophy to understand the full significance of this sloka". And in the next verse he has elaborately dealt with the Pravritti and Nivritti margas as understood by the Hindus. In the third chapter the author has skillfully explained the advaita doctrine of the illusory creation of the universe. Illusory is, in truth, not the correct rendering of the word "Maya", but we have no other English term which exactly conveys the idea contained in the word "Maya." Says he "According to the Hindu philosophy Brahman is the substantial truth on which the ever-fleeting ever-changing, evanescent appearances of the Universe hang" (Bhag XI. iii. 35). In the same chapter the passage "कर्ममोक्षाय कर्माणि विधत्ते" is elaborately explained by giving apt illustrations. For instance it is explained there thus:— "The father knows full well that the boy needs castor oil for his health and administers it for the beneficient after-effects of the same. The sweets promised are not the sole or desired effect in giving the boy his dose of physic. So also the Vedas in enjoining Karma do so with the object that the Jiva though originally induced to perform the same for the rewards promised, might gradually learn that Karma is only a means to the main end knowledge" (Bhag. XI iii. 44) Similar passages may be given in numbers to explain the excellence of the translation. We shall give a few more examples. The passage "वेदस्य चेश्वरात्मत्वात्" (Bha. XI. iii. 43) is explained:—"As the Vedas emanate from the Lord they are mandates that should be blindly obeyed, they are not like wordly affairs subject to discussion or argument". What the learned author wishes to convey is not that they are not subject to discussion or argument for then the whole of "Purvotra Mimamsa" and "Uttara Mimamsa" would become nothing. What therefore is meant is that the subjects dealt with in the Vedas are not capable of being brought within the fold of Pratyaksha or Perception or "Anumana" or Inference. For instance the Vedas speak of the existence of "Swarga" and the means to attain it. Perception is utterly unable to ascertain the exact locality of Swarga. So also is "anumana" or inference. It does not necessarily follow that what is not understood either by perception or inference has no real existence. Their inability to prove the existence of Swarga cannot disprove what is understood from the Vedas. Europe and America are not to us matters of perception or inference unless we take the trouble to go there. Similarly unless we take the trouble of taking advantage of the means advocated to attain Swarga we cannot hope to go there. But without going to Europe we can as well as safely believe in its existence from the Geography and History of the world. Those mere words convey to us the idea that such countries exist. So also the words of the Vedas convey to

as the idea of the existence of Swarga. It is not contradicted by inference or perception. They have not disproved its existence. Simply they are unable to say anything in regard to it. The validity of any pramana being its inherent ability to impart knowledge" or बोधकत्व (Bodhakatva) as the mimamsakas would have it, the words of the Vedas also impart a knowledge hitherto unknown the moment they are read, and the existence of Swarga therefore becomes as real as things understood from perception or inference. Hence it is no use trying to apply the principles of inferential logic where it can not make a breach. In fact this idea is conveyed by the words "worldly affairs" used by the author. So practically it ends in, as though we take it "blindly" as it were.

Again the passage "वेदोक्तमेव कुर्वाणः" and the next one "तन्त्रोक्तेन च केशवम्" (Bha XI. iii. 46.47) have been understood by some that the particle "च" makes it clear that to attain Bliss the Lord should be worshipped according to the combined rites of the Vedas and the Tantras. But we agree with the author when he says "may also by the aid of Tantra rites, worship the Lord" making it clear that the two methods are only alternatives and not necessarily interdepending.

The passage "द्रव्यक्षित्यात्मलिङ्गानि निष्पाद्य प्रोक्ष्य चासनम्" (Bhag. XI. iii. 50.) is concisely explained as "he should worship with sincerity after making his own seat clean and after making the image bright and clean in the ordained manner". The "ordained manner" is that the worshipper should perform "Dravya suddhi", "Sthana suddhi", "Atma suddhi" and "Linga suddhi" principles by which the whole of the Advaita philosophy is brought to memory and worshipped. We regret we cannot do justice to this important branch of worship in the short space allotted to us.

The passage "त्वयोपभुक्तस्रग्गन्धवासोलंकृतचार्चिताः । उच्छिष्टभोजिनो दासास्तव मायां जयेमहि" (Bhag. XI. vi. 46) is rendered thus:— we have eaten in your company, moved freely with you as friends dressing and adorning together". An important principle of worship is enunciated here that he will obtain Bliss only by offering every thing at the feet of the Lord and then enjoy it as the Lord's prasada or grace. The true mimamsaka would infer from this a mandate that garlands, flowers, sandal, cloth, ornaments and food should be taken and enjoyed only as the Lord's gift. It should first be offered to the Lord and then enjoyed. Then only it becomes a means to emancipation. In fact it is clearly explained in the Purushartha Prabodha" that in Bhagavata Sri Madhava has thoroughly explained the wonderful powers or Mahatmya" of Vishnu Naivedya" or the offerings to Vishnu. The passage is श्रीमद्भागवतेष्येव शुकेन कृपाब्धिना । विष्णुनैवेद्यमाहात्म्यमतिस्पष्टं प्रकाशितम् । त्वयोपभुक्तस्रग्गन्धवासोलंकृतचर्चिताः । उच्छिष्टभोजिनो दासास्तव मायां जयेमहि ॥" The translator reads "अलंकारचर्चिताः" but we have adopted here the reading of the "Purushartha Prabodha" which is "अलंकृतचर्चिताः" but the purport is not in any way impaired by the different readings. We should therefore like to translate the passage thus:—"By adorning ourselves with the garlands, sandal, cloth, and ornaments previously enjoyed by you and thrown away afterwards and by eating the remnants of your food, we your humble and devout slaves conquer your maya".

In the last chapter the passage, "अतिव्रज्य गतीस्तिस्रो मामेष्यसि ततः परम्" is rendered thus:—"you will get beyond the three gunas and attain my bliss." The word "गतीस्तिस्रः" refers more aptly to the three paths than to the three gunas. The three paths are (1) "Devayana" or Archiradi marga" (2) "Pitriyana" or Dhumadi marga" and (3) the third path explained in the Chandogya passage "जायस्व म्रियस्वेत्येतत् तृतीयं स्थानम्" (chand. V. x. 8) and clearly expounded in the Brahmasutra "सम्यमेन त्वनुभूयेतरेषामारोहावरोहौ तद्गतिदर्शनात्" (Brah III. i. 13) of Bhagavan Badarayana.

The passage therefore means that "you will get beyond the three paths and will reach my ownself'" You will be identically one with me and be the Aditeeya Brahma".

We are unable to do full justice to the excellent translation of the learned author as space is only limited. We will only say that all lovers of our immortal Aryan religion should go through the work fully and obtain the Blessings of the great Bhagavan, Sri Krishna. We like to add that the learned author will also bring out such excellent translations of the other Skandhas also of the Sri Bhagavata so that it will give help to those who long to have a correct view of the ancient Religion of our land.

"Hindi Swabodhini". Published by THE OFFICE OF HINDI PRACHARAKA in Mylapore, Madras.

The "Hindi Swabodhini" or "Self Instructor" is a neat and very useful book published by the Office of Hindi Pracharaka in Mylapore, Madras. The authors, Pundits Harihara Sarma Visarad and Sivarama Sarma Visarad have hit upon an excellent plan by which Hindi can be learnt very easily. It is written after the model of Dr. Bhandarkar's Sanskrit first and second books, giving the roots, the necessary rules of change that words or letters undergo and exhaustive examples. The book is mainly intended for the Madras Presidency especially the Tamil districts where the mania for English reigns supreme. We have been told by the authors that while the telugu people in the Circars and the Ceded districts prefer to study Hindi through the medium of their mother tounge alone, the telugu, the people of the tamil districts, at least a majority of them, prefer to study it through English. It is regrettable that at the recent Provincial Conferance held at Tanjore this sad feature was perceptible. That was the experience of the authors. They have also written their self instructor in Tamil but they say the demand for it is less than for the English. As we have said before the book is written in the excellent method possible and one who carefully goes through the work will be able to master the language in two months at least. Certainly the book deserves every encouragement in these days when the language is becoming the lingua franca of the whole of India. The price is ten annas.

Our Social Problems and the Bhagavat Gita

By K. S. Ramaswamy Sastri, B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

Miscellaneous.

The Provincial Conference—Some Impressions.

[By Son of India.]

The Provincial Conference at last met. Many an earlier date had been fixed and many a time had it to be postponed till as the General Secretary let slip in an unguarded moment, "it was no use relying on the words of the Mahatmaji." But never was it the intention of Mahatma Gandhi to disappoint the Tamilians. The truth must be sought for elsewhere. To our eternal shame it must be confessed that it was not unknown to him that we are all talk and no action, that he must turn to other Provinces if he desired substantial work to be done. From what he saw in South Africa, the Mahatma had a very high notion of the Tamilian. "What the Tamils have done in the struggle" observed he in the course of the narration of his jail experiences in that colour-arrogant land, "no other Indian Community has done". Not content however he even went to the length of saying that "if there is to be one nation in India, those who live outside the Madras Presidency must know Tamil". But his recent experiences in the matter of our fulfilment of our quota of the Bezwada programme must have disillusioned him or he would not have thougt that his visit to Madras was least profitable to the country.

The arrangements made for June did not evidently suit August. The Reception Committee had with good taste secured the Nilgiri Gardens which lacked neither space nor shade. Separate sheds were erected for the accommodation of delegates from each District. There were also various mess halls for Hindus and Mahammedans, a volunteers' lodge, an office room as also a separate residence for the President. Thanks to the courtesy of Messrs. Seshasayee of Trichinopoly, arrangements were made to pump out and supply water throughout the camp. The Conference 'Pandal' consisted of a huge shed with a flat auxiliary on either side. Were it not for a knowledge of the leaning tower the representatives of the people would have "declined with thanks" to sit under the threatening roof. The sun's peeping down into the proceedings was hailed as a proof of his desire to attend the Conference. But when later in the day Varuna rushed in, his intrusion was felt to be most intolerable. Fools rush in where angels fear to tread.

The Reception Committee had in their eagerness that no Khaddar Exhibit should go unaccommodated had erected a very large number of stalls all of which remained vacant except for one or two Khaddar stalls and a few aerated water shops.

The General Secretary had notified in the papers a few days previous to the holding of the Conference that all arrangements in the pandal would be Swadeshi. People were wondering what it could mean, and the riddle was solved only when they saw that delegates had to sit on bamboo mats spread on the floor and the President himself was accommodated on a bench, the *dais* on which it was placed comprising of a few benches about 18" high. Let alone the ranks of delegates, the President at least could have been given a more comfortable seat. It was a pity to see poor Mr. Yakub Hasan sit so uncomfortably on the bench, crowded around by DISTINGUISHED DELEGATES, while not a few of the speakers most unceremoniously took their stand on the Presidential bench. After all it would be well to remember that comfort, dignity and ceremony are not foreign to us. We hear of our ancient kings being seated on their thrones of state, but nowhere have we read of their ministers or other servants or even their *gurus* standing up on the thrones and that while the morarch is actually seated. There can be no gainsaying the fact that the several confusions and disorders that subsequently arose were directly attributable to this wanton and cruel neglect to provide for the dignity that *must* attach to the office of the President of a solemn deliberative assembly gathered at such a critical moment to solve a sure, but none the less quick way to attain the country's freedom.

The proceedings were notified to commence at 12 noon, but did not, for reasons known to the demigods alone, begin till 2 P. M. Though the pandal was certainly more capacious, only about 2000 assembled—consisting of chosen delegates, and members of the Reception Committee who were able to pay a fee of Rs. 10. Why credentials of election were not required from the latter is not clear. 2000—what a vast number for a deliberative assembly to be sure! We hope that before the next conference meets rules will be framed fixing the maximum number of delegates returnable by each district so as to ensure a calm, patient, and intelligent hearing and discussion.

Prayers said and national songs sung, the proceedings began. In his short address of welcome read by Mr. K. Natarajan, Mr. Krishnasami Naig, the Chairman of the Reception Committee dwelt on the principal points of the Non-co-operation movement and while deprecating the unsatisfactory response that the Province had made, concluded with a stirring appeal for the fulfilment of our quota of the Bezwada programme.

The formal election of the President was then proceeded with. Mr. T. V. Venkatarama Aiyar we take it, as the President of the Madras Provincial Congress Committee proposed Mr. Yakub Hassan in very felicitous terms. The proposal having been duly seconded and supported, Janab Yakub Hassan was installed in the Presidential chair or rather to be more accurate the Presidential backless bench. O Communal Representation, is there no limit to thy activities? We hear of Communal representation in Legislative Councils, in Government Services, in Schools. If a member of one caste proposes a proposition, the seconder must perforce belong to another caste! If the future can be read through the present tendencies, we shall soon hear of Communal and proportional representation in the matter of attendance at hospitals and travel by railway trains. Far be it from us to deprecate at this time of the day the principle of Communal representation. But what we must, and do, take exception, strong exception to, is the artificial show put up. We cannot too strongly emphasise the utter necessity that there is, certainly in the interests of the country's solidarity, for the Brahman to retire to the background, remembering Milton's famous line, "they also serve that stand and wait." There is no doubt that this course would do away with the cry for Communal representation, proportional representation, and all other posts of representations. If the Brahmans had adopted this policy say a few years ago, the country would surely have made for solidarity. It is never too late to mend. Better late than never.

As he could not probably read Tamil, at any rate with fluency, Mr. Yakub Hassan read his speech in English which was heard with rapt attention. His silvery tones still ring in our ears. His masterly delivery was only equalled by the seriousness of the topics he dealt with; and when he touched upon the Thomas-cum-mopla outbreak, he was visibly moved, fresh as he was from his interview with the Governor

who had taunted him with having had much to do with, and more to answer for the outbreak.

For the benefit of the non-English-knowing part of the assembly, Mr. Suryanarayana Ayyar stood up to read a Tamil rendering of the Presidential Address, but in spite of the cry Everything in Tamil, most of the audience began to leave the hall—probably for their lunch, it being very late in the evening. Perceiving that a Tamil rendering of the speech was not called for, the President appealed to the audience to take their seats and restore order, announcing that a proposition had been placed before him by certain signatories suggesting that before the election of the subjects committee, a deputation might be elected to proceed forthwith to Malabar and organise relief works. The President explained the usual procedure—viz., the formation of a subjects committee at the conclusion of the Presidential Address, deliberation of the committee *in Camera* and the adoption by it of resolutions to be placed before the open conference and of the subsequent discussion in the conference which however had the competency to adopt, amend *or* reject the recommendations of the subjects committee. Mr. Yakub Hassan held that the subjects committee being only a subordinate body, it was open to the conference itself to pass a resolution or otherwise initiate proceedings without a reference from the committee, should it so desire in view of the emergency of the situation. He thereupon invited a discussion as to which of the two courses the conference wished to adopt. Much was said on both sides. Mr. N. S. Ramasami Ayyangar of Coimbatore said that the whole world was watching them, and if without due deliberation they were to do anything in haste, they would have to repent it in leisures. The other side held that it was not statesmanlike, it was not charitable for them to be fiddling there with formal rules of proceedure while Malabar was burning. It was contended on their behalf that the conference would have done its work even if it transacted no other business and dispersed after deciding on what should be done with Malabar. Speech followed speech-both for and against. At length there came up one gentleman only to claim for himself all the originality of the proposition and accuse the signatories of forgery, perjury or what you will. Votes were taken and the President adjourned the conference to the next day. The subjects committee was then elected by the respective Districts, and a wholesome principle was followed in the District of Tanjore South by the election of one representative from each Taluk to serve on the subjects committee, the taluks of Patukota and Arantanghi agreeing to send in one member between them both, this ensuring a representation of all the taluks.

Over the proceedings of the subjects Committee however must be drawn a veil as they are confidential and are not open to the Press. The conference met again at 1 P. M. on the second day. The President open the proceedings by reading a letter that he had received from Mr. Achariar who regretted his physical inability to attend, and exhorted the Conference to give its best attention and support to the Malabar question. It was also announced that Messrs. T. Prakasam and T. V. Venkatarama Ayyar had left for Malabar the previous evening, leaving the Conference and its subjects Committee to dash the T's and dot the I's. All the resolutions placed before the Conference were of course passed *nem con.* One regrettable feature was that many of the gentlemen that were called to speak on the propositions did not know until they actually took their stand on the *dais* what they had to speak on, and the President had to ask them to 'propose' 'second' or 'support' resolution No. so and so on the agenda paper which was then shown to them. One such gentleman Mr. T. Adinarayana Chettiyar did not grasp the resolution entrusted to him quickly enough, and unfortunately went on adducing arguments why Indians must be made to stay in the Colonies where they had been dominated, until a delegate from the audience had to arrest his progress and ask him whether he was there to propose the resolution which enunciated that Indians should be called back from the Colonies which did not recognise their claims, or whether Mr. Chettiyar was opposing the resolution. Mr. Adinarayana Chettiyar woke up to his aukward situation and said that he was speaking of those Indians who had acquired property in the Colonies. All this came out of the fact that those gentlemen that consider themselves very "*big*" do not care to attend the proceedings and form little groups by themselves and go on with their side gossips. The sooner this odious practice is done away with, the better will it be for our sense of discipline and decorum.

At several stages of the proceedings there arose disorders confusions, noise and hubbub. Restoration of order, became well-nigh impossible and was oft despaired of. In vain did poor Mr. Yakub Hassan appeal for order. He was not shown the courtesy and the obedience due to the President of a Provincial Conference. Many a time had he to sit despondent when his pathetic appeals for order were disregarded. Thanks to the stentorian voices of many of these present, peace was restored. This was distinctly traceable to the shabby arrangements made by the organisers that has been referred to Supra.

If the truth must be told, we must admit that the audience was carried away by words—good, bad or indifferent they did not care to consider. We must try to educate ourselves. That work must occupy our attention before we are asked to attend conferences and congresses. These latter may have their own educative value, but we should have been previously made fit to benefit by that education. One other observation remains to be made. Attendance in thousands does not always make for good serious deliberation, and it will not be a waste of time or energy if the leaders bestow some thought on reducing the maximum number of delegates that can attend the various conferences and congresses.

Correspondence.

Mr. Gandhi and Untouchability.

Mr. G. Ramachandra Aiyar admonishes Mr. Gandhi in paragraph 25 of his Presidential address at the Varnasrama Conference, for introducing the 'untouchability' question, in the Nagpur congress resolution on Non-co-operation and directs him to confine himself to his legitimate political work. Poor Mr. Gandhi! Anglo-Indians quarrel with him for his entry into Politics and call him a 'quack' in politics, pretender and so on. Religious men of the type of Mr. Ramachandra Aiyar's seem to forbid him from entering into Mr. Ramachandra Aiyar's legitimate field. But Mr. Gandhi is none of these; he claims to be a soldier fighting the present day human ills with his weapon of *Ahimsa*. He prescribes non-co operation in all cases of inveterate evils. He enrols under his banner men who have faith in his creed and methods. According to him, the chief evil at the present day is Government which relies upon *force*, more than any other human institution.

But his method of Non-co-operation has to be warned from itself becoming an instrument of force. He takes lesson from history. He feels that the adoption of non-association with (chanda) fierce peoples in India, in former times, degenerated into creation of classes with

no place in the four-fold order of society established by Arya Dharma. He sums up this result as 'untouchability'. So he repudiates any sanction in Hinduism for 'untouchabilily' assuming violent proportions by denying any class of people, a decent place in the four-fold order. It is thus clear that, in his view, Non-co-operation and removal of untouchability are organically one.

Mr. Ramachandra Aiyar has entirely missed the position and holds that Congress acted unconstitutionally in dealing with this question even as the Government which holds Non-co-operation as unconstitutional.

Tuticorin. P. S. SIVASWAMI.
25—9—21.

THE ANTISEPTIC

A monthly Medical Journal for the busy practitioner

Edited by **U. RAMA RAU,**
Medical Practitioner, Madras.
and contributed to by eminent men in England and India,

The Antiseptic is the premier Medical Journal in Southern ndia and has been in continued existence since it was started in 1904.

Subscription Rs. 5 a year inclusive of postage.
Subscription may begin from any period. Every volume begins with January number. *Specimen copy sent free to members of the medical profession.* Members of the Medical Profession are requested to send contributions, for which they are given honorarium. Details sent on request to the Editor and Proprietor, U. Rama Rau, 323 Thambu Chetty St., Madras to whom all remittances, literary communications and business letters should be addressed. Rates of advertisement quoted on request.—

Very useful books on Sanitation

HEALTH & FIRST AID

By Dr. U. RAMA RAU,
Medical Practitioner, Madras.

ENGLISH PUBLICATIONS

Health Lecture Series:—	As.
No. 1. Houses in relation to health—2nd Edition	2
,, 2. What to do before the doctor arrives, 2nd edition	2
,, 3. School Hygiene ,,	4
,, 4. Water in relation to Health ,,	2
,, 5. Air in relation to Health ,,	2
,, 6. Health and Disease ,,	2
,, 7. Preventable Diseases ,,	2
,, 8. Common Disease Carrying Insects ,,	2
,, 9. Milk in relation to Health	2
,, 10 Alcohol and its dangers	2
,, 11 Personal Hygiene	4
,, 12. Home Nursing	8
,, 13. Food in relation to Health	2
First Aid in Accidents, 3rd edition	12
VERNACULAR PUBLICATIONS	
First Aid in Accidents—Tamil 3rd edition	12
First Aid in Accidents—Telugu, 2nd edition	12
,, Canarese ,,	12
,, Malayalam, 1st edition	8

Health Lecture Series book as as above in Tamil
Price same as English Edition.

Copies can be had of:

SRI KRISHNAN BROTHERS,
CHEMISTS & OPTICIANS,
323, Thambu Chetty St. MADRAS.

1. Santanadhi Thailam
Cooling for bath. Used by Maharajahs, Princes and others.
2. Scented Nuts
3. Sandal Powder
4. Incense sticks of highest quality

All Indian perfumes, finest ottos, purest Punugu &c., can be supplied at lowest rates.

Please apply to:
Messrs. K. R. V. & Co.,
KUMBAKONAM.

"DRY" AMERICA:

AN OBJECT LESSON TO INDIA

A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

The book is published by Messrs. Ganesh & Co., Madras, printed on Antique paper and bound in cloth, priced Rs. 3.

Ganesh & Co., Publishers, Madras.

ALEMBIC

VEGETABLE TONIC SYRUP.

A purely vegetable preparation highly efficacious in general complaints such as dyspepsia, loss of appetite, indigestion debility etc. V. T. Syrup stimulates the lever, regulates the bowels, improves digestion, enriches the system with pure blood and makes the weak feel quite a new man.

Re. 1-2-0 per bottle.

Syrup compound Glycerophosphates. A true nerve-vigour and tonic for the body and brain **Re. 1-6-0**

Syrup Hypophosphites of Lime. Invaluable remedy in consumption, Bronchitis and other Lun diseases. **Re, 1-2-0**

Sarsaparilla. Most effective preparation in treatment of troubles arising from impurities in the blood—acqured or constituted. **Re. 0-13-0**

Febrolene. A preparation well known for its properties, Curative, Preventive and Tonic combined for treatment of fevers-malarial, Ague etc.

Musk Lavender and Eau De Cologne

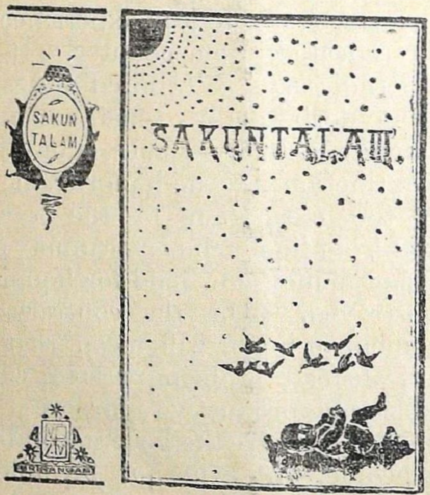
as articles of Luxury and necessity

— combined with economy —

nave been much appreciated by the people of refined tastes and fashions

Alembic Chemical Works Co, Ld.

50 Princess St. BOMBAY No. 2.



SAKUNTALAM A Drama by Kalidasa with the rare commentary of Abhirama. With a Critical English introduction and several half-tone and colour illustrations.

Crown 8vo. pp. xlvii—332 Cloth Gilt.

Price **Rs. 2-12-0** only.

Sri Vani Vilas Press, Srirangam

LOOK SHARP. *LOOK SHARP!*

A Rare and golden opportunity for buying the BEST FOUNTAIN Pens.

JUST ARRIVED A VERY LARGE FRESH STOCK OF ALL KINDS OF PENS

If you miss this chance, you wil never get it in future.

Neptune Fountain Pen No. 210 with strong 14ct. solid gold nib and iridium tipped. Rs.	3	8	0
The "T. S. V." Fountain Pen with large barrel, good vulcanite strong 14ct. solid gold nib and iridium tipped Price greatly reduced. Rs.	3	0	0
The "Venkatachary-Compacto" Fountain Pen with nickel cases and clips Rs.	4	0	0
Swan-Blackbird Fountain Pen. „	3	0	0
Waterman's Ideal Pen No. 12. „	6	0	0
The Swan Fountain Pen. „	5	0	0
The ParamahamsaFountain Pen,,	5	0	0

All these pens are available in Fine, Medium and Broad points.

Genuine Silver clips, nickel clips, Swan and Waterman's Inks are always kept and supplied at the lowest market rates. Spare parts are available for all Pens. All sorts of repairs of Pens undertaken and charged moderately.

Wholesale Agents:

T. S. VENKATACHARIAR,

Bookseller, Stationer and Cloth Merchant,

Clive's Bildings, **TEPPAKULAM P.O. Trichinopoly.**

SRI RAMAKRISHNA MATH PUBLICATIONS

MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER

Vol. I.

By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprenensive life of Sri Ramakrishna is being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA

Third Edition (Part I) Board Rs. 2-8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.

(The life of an Ideal Grihasta).

Price Re. 1.

Apply to

THE MANAGER,

Sri Ramakrishna Math,

MYLAPORE, Madras.

ARYA DHARMA.

(1) **A High-class Tamil Monthly Magazine** devoted to Hindu religion, philosophy, Dharma and Literature.

(2) It is patronised by H. H. Sri Jagadguru Sankaracharya Swami of Kumbakonam and H. H. Sri Jagadguru Sankaracharya Swami of Sringeri.

(3) It is conducted by the Dakshina Bharata Dharma Mandalam of Trichinoply of which it is the official organ.

Annual Subscription is **Rs. 2-8-0** per annum.

The current volume is the 6th and begins from Rcudri Vaikasi May—June 1920.)

Apply to

THE GENERAL SECRETARY,

Arya Dharma office, TEPPAKULAM, Trichinopoly.

and SRI VANI VILAS PRESS, *Srirangam.*

LOOK SHARP!

LATCHMIKANTHAM STUDIO,

Opposite to Municipal Dispensary,

TEPPAKULAM POST, Trichinopoly.

A Golden opportunity for utilising your money for the approaching New Year.

WHAT?

Photographic Publication.

High Class Bromide Enlargements from faded and smallest Photos up to Life size (from any copy.)

Whether in a group or single.

Particulars of rates in person.

P. S. S. Raghavan,

8 Malaivasal

DEALER IN

SWADESHI . .

. . GOODS.

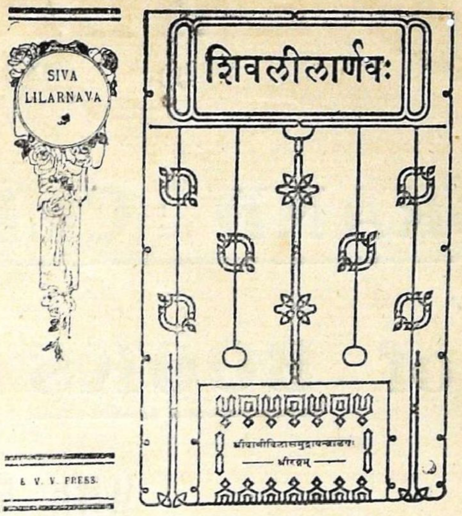
SWAMI VIVEKANANDA.

His Complete Works—Vol. III-IV, Rs. 2-8 each, Vols. I, II and V, Rs. 2-12 each. Cloth 8 As. extra each.
From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.
Karma-Yoga 12 As. East & West 10 As.
Jnana-Yoga (21 Vedanta lectures) Re. 1-8.
Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.
The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs. 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.
Srimad-Bhagavad-Gita. Text, Eng. translation, paraphrase, and notes by Swami Swarupananda. Cloth. Rs. 2-8.
Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavanand (Boards), Rs. 2.
Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (26th year). Annual Subscription Rs. 2. (Mayavati, Dt. Almora).
Works of Swami Abhedananda and Sister Nivedita are also avilable. For catalogue of books and photos please apply to—

The Manager, Advaita Ashrama, Publication Dept.,
28, College Street Market, Calcutta.



SIVALILARNAVA Mahakavya in 22 Cantos by Sri Nilakantha Dikshita with 8 half-tone and colourd illustrations and an introduction By T. S. Kuppuswami Sastrigal. Cr. 8vo. pp. 47—457.

Cloth Gilt Price Rs. 2-4-0 Only.

Sri Vani Vilas Press, Srirangam.

Indian Medical Record

A Journal of Public Health and Tropical Medicine

Annual Subscription Rs. 7—8—0 Post Free.

SPECIAL TUBERCULOSIS NUMBER.

Price Rs. 2. DECEMBER 1920 Postage As. 4 extra.

CONTAINS all uptodate knowledge about the *causation, prevention* and treatment of the great white scourge TUBERCULOSIS with special reference to INDIA.

THIS NUMBER will be supplied free to all subscribers of the INDIAN MEDICAL RECORD,—for the year 1921.

Address:—

INDIAN MEDICAL RECORD,
2, Harakumer Tagore Square,
CALCUTTA.

SRI BHARAT DHARMA MAHAMANDAL.

The All-India Hindu Socio-religious Association.
General President: H. H. the Maharaja Bahadur. of Durbhanga
Subscription for General Members each Rs. 2 a year.
Members have the privileges of (*a*) the Mahamandal Benevelent Fund; (*b*) the Mahamandal Magazine (in English).—a High Class Monthly *free*; (*c*) all the Mahamandal *Shastric* Publications, at three-fourth price.
Prospectus and Specimen copy of the Magazine sent FREE.
AGENTS wanted in all important towns. Commission handsome.
The General Secretary, Sri Bharat Dharma Mahamandal,
Benares Cantonment.

Notice.

GRAND CLEARANCE SALE

of BOOKS and PICTURES

With 5600 prizes of

the value of Rupees Twenty Thousand Rs. 20,000

As the counterfoils of 1642 tickets only were received back as sold by the 15th of August 1921 and as more than 30000 tickets still remain outside unreturned and as the friends and agents have written for more time to enable them to sell a larger number of tickets it has been decided to postpone the prize-drawing alone to a date which will be announced later on. Meanwhile the One rupee worth of books is being distributed to each ticket-holder as he is in any case entitled to the same. All these numbers will of course participate in the prize-drawing later on.

Sri Vani Vilas

Press,

Srirangam.

Printed and Published by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam